THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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FAITH CHALLENGES GOD

THE DEMAND

By E. L. Allen

ATHEISM in the sense of the explicit denial of God's existence is a comparatively modern product. The ancient world did not deny that the gods existed; what troubled it was that so much evidence suggested that the gods took no thought for the human race. And, after all, what is there to choose between a world wholly empty of the divine and one on the fringes of which self-indulgent and careless gods enjoy the eternity of bliss assigned to them? Even in our time, the denial of God is more often practical than theoretical. The folly that provokes war and the misery that lingers so long in its train—these are the things in face of which men declare that God simply cannot be.

The Demand for Goodness

So understood, it would seem that atheism may be rooted in a profounder faith than much of our easy affirmation of God. It is because men are committed to ideals of justice and humanity that they refuse worship to what seems devoid of these. When an Athenian audience heard Euripides make Theseus dissuade Hercules from taking too seriously the murder of his children because the gods themselves had broken all the commandments with impunity, and Hercules replied by refusing credence to all such tales, no one can have been in any doubt on which side the dramatist himself stood. He could not give worship to mere power, on the ground that it controlled his life and would make him suffer if he did not acknowledge it. He would worship goodness only, since that won the consent of conscience.

When we turn to the Old Testament, there are writers who perplex us by their facile justification of the ways of God with men. The Deuteronomic historians, for example, seem to know all the rules by observing which prosperity can be secured, and they classify kings as good and bad with a confidence that does not rightly pertain to mortal man. But there are others who startle us by the sheer boldness of their approach to God. They believe in him so intensely that they cannot remain silent in face of what seems to them negligent or unjust in his dealings with men. They are strangers to our timid piety, they break in upon God's presence in complaint, expostulation, and reproach. They offer him no cringing obeisance, they have no intention of submitting to what seems so cruelly unfair, again and again they confront God with the question "Why?" and insist on an answer.

Undeserved Evil

Some of the psalmists use language from which most of us would shrink; we should be suspected of unbelief were we to use it. Take Psalm 74, for example. Some disaster has fallen on the nation and the writer is convinced that it is undeserved. He and his people have been unswervingly loyal, nevertheless the land is occupied and the sanctuary itself lies in ruins. How can God permit such things? "How long, O God, shall the adversary reproach? shall the enemy blaspheme thy name for ever? Why drawest thou back thy hand, even thy right hand? pluck it out of thy bosom and consume them?" The anthropomorphism of the language should not blind us to the greatness of what is happening. Here is a man whose faith in God and his righteousness is so strong that it can actually take the form of calling God to account when he seems no longer to be righteous!

"My Redeemer"

The language of Job is almost as passionate. He has been smitten in his estate, his family, and his person, and he demands an explanation. His friends have one available but he refuses it. He knows that he has served God faithfully; why then has God discarded him so shamefully in the end? So he challenges God to take a tablet and to write on it the charges he brings against him. How happy he, Job, would be to receive it from him. Why, he would hang it around his neck and wear it with pride, that all might see how baseless the accusations are. But why does God torment him so? Why does he not leave him alone? If only he knew where God is, he would seek him out and demand an answer to these questions.

We can be thankful that there are such passages in the Bible. They are a better expression of what it means to believe in God than all the neat explanations and conventional assurances by which we gloss over what is hard and harsh in our experience. By this way men win a surer hold upon God than ever they had before. Like Job, when they look for someone to whom they may appeal against God, they can find none save God himself. In a flash of insight, Job turns from the dark, inscrutable power that bears down upon him to destroy him and commits himself to the God whose goodness he has always known in his heart. "I know that my Redeemer liveth," he cries. God is no longer his enemy, he is his champion. In the very act of challenging God, he clings to God even against his own doubt of him.

Build into Prayer

Perhaps we should do well to imitate these men of faith when our time of trial comes. The foundations of our life give way beneath us and we feel ourselves slipping into an abyss. We say to ourselves at such times that God is against us, and we say as much to our fellows. Let us go on and say it frankly to God himself, and confront him with our protests. No man should think that he cannot pray because such a mood is upon him. Precisely then let him pray, building his indignation, his reproach, and his questioning into prayer. After all, he can scarcely say more than Jeremiah did when he prayed : " O Lord, thou hast deceived me and I was deceived ; thou art stronger than I, and hast prevailed." When a man loses God through his grief and sense of injustice, he must find him again in them, if he is to find him at all.

LIBERAL CHRISTIANITY IN HOLLAND

By P. D. van Royen

DUTCH Liberal theology is unknown to most people because of the language-barrier. Only a few Dutch scholars of international significance now publish in other languages. In the beginning of this century the situation was better. Then Holland possessed many liberal scholars of international reputation, but nowadays another small country of the Continent, Switzerland, contributes more than Holland to the international discussion.

May we nevertheless ask your attention for the present situation of Liberal Christianity in our country? I venture to think, that even the weakly organized religious Liberals of Holland may offer an interesting and useful lesson to others. " Historia docet ! " The history, too, of Dutch liberal Christianity is instructive.

Prof. Dr. S. Cramer, a Mennonite scholar, was one of the best Dutch orators at the International Congress of liberal Christians from all over the world in Amsterdam in 1903. But he spoke to Dutch ears " as a prophet in the desert," or as Jeremiah to his fellow citizens before the fall of Jerusalem in 586 B.C. He said : " Socinians and Unitarians were right in creating independent and self-supporting organizations. Thus they were able to protect their spiritual inheritance. Every strong religious movement has need of an adequate form of organization and worship. Every church ought to possess the self-esteem to say to others—not : We are better than you and we alone possess the true explanation of the Gospel—but : We are different from each other ; like you, I must maintain my form of Christianity, not against you, but alongside of you."

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These words contained a lesson for German Lutheran and Dutch Reformed Liberals. In the beginning of this century the liberal thought was still predominant in these churches, but it was already menaced by a well-organized orthodox reaction. In Germany as well as in Holland the orthodox Confessionalists won the struggle against the weakly organized liberals after the second World War. Not truth, but organization was the cause of triumph and defeat.

Prof. Cramer's prophecy was fulfilled on the fatal date, December 7, 1950. The new Church-Order of the Dutch Reformed Church was then accepted by an overwhelming majority.... Article X of this Church-Order contains the belief of the Church : " We believe in the Self-revelation of the Trinitarian God in communion with the confessions of the Fathers (the Apostolicum, the Nicaenum and the Athanasianum)" and : " The Church rejects everything that contradicts its confession." People who hold Unitarian and other heresies will be in danger of being expelled by inquisitional processes after May 1, 1961. The Confessionalist conquerors hope, that in the meantime the Liberals will die or be converted. In Holland—as in Germany—this victory was made possible by (1) the weakness of organization of the liberals ; (2) by their hope of not being struck in future by the inquisitional weapons of the orthodox as a reward for their indulging in the new Church-Order ; and (3) by the right wing Liberal theology using orthodox words with a Liberal explanation.

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The Liberal thought is now sentenced to death in the largest Protestant Church of Holland. And what about the situation in the other Reformed Churches with a minority or a majority of liberals? Their spiritual strength is illustrated by their attitude towards the World-Council of Churches.

In the Inquirer no explanation is needed of the fact that this Council—founded in 1948, in Amsterdam, under the presidency of Dr. G. Fisher, Archbishop of Canterbury—based upon an orthodox formula, is unfortunately unacceptable for Liberal Christians. This Council believes " in Jesus Christ as God and Saviour." The Remonstrant and Mennonite Brotherhoods and the Evangelical Lutheran Church joined the World Council and suggested a slight modification in the formula : " We believe in God Almighty and Jesus Christ as Lord and Saviour." Of course, this modification is less unacceptable for Unitarian and other liberal Christians, but still unacceptable. To my personal opinion Jesus is no object of faith (God alone is the object of faith) but an example to be followed. God is our Lord and Saviour and Jesus is our important religious teacher and our great moral example.

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People like happy endings, not only in theatre and cinema, but also in sermons and articles. We yield to this human desire. The situation of Liberal Christianity in Holland is very poor, but not hopeless. There are two small signs prophesying a better future. One sign is " De Vrije Gemeente " (The Free Community) in Amsterdam, founded in 1877 by two ex-ministers of the Dutch Reformed Church, the Rev. P. H. Hugenholtz and his brother the Rev. Dr. Ph. R. Hugenholtz. Long before Prof. Cramer's prophecy in 1903, they had already understood, that the future of the Liberal religious thought had no chance in their originally Calvinistic Church. These two ministers created a Universalistic religious community. No Bible, but a World-bible, no baptism nor eucharist, but membership for all people who subscribe to the aim : " The cultivation of religious-moral life in liberal, non-dogmatic spirit." This small community is now growing rapidly under the inspiring direction of the two young ministers, the Rev. G. J. de Nie and the Rev. E. Frater Smid.

The other sign is the periodical " Zwingli," called after the most humanistic of the three great Reformers on the Continent. Since 1944 this paper has protested against the project of the new Church-Order (see above) for the Dutch Reformed Church. In spite of repudiation and neglect by the (so-called Liberal) leaders of Dutch Liberal Christianity, the " Zwingli " group is continuing its fight against Liberal laxness (under the cover of tolerance) under the inspired and inspiring conduct of the Dutch Reformed minister, the Rev. H. van Lunzen. " Zwingli " is preparing a shelter for all those, who must for truth's sake leave their religious communities, or will be expelled from their beloved churches. We of " Zwingli " believe, that only in a climate of humanistic Christianity, safeguarded by an independent organization, people can come to full spiritual growth and religious maturity. This is the truth we have learned from the recent history of Liberal Christianity in Holland. We are laying the foundations of a new religious community in close contact with other liberal religious communities all over the world. This new Dutch church will be based upon Unitarian and Universalist principles. Founding a new religious organization among Liberals, not accustomed to great spiritual and financial sacrifices, is a difficult enterprise, that needs a strong belief and a great perseverance. But we do not want to forget the words of our William the Silent, who in the 16th century broke the yoke of religious and political tyranny over the Netherlands :

" Neither for enterprise hope is needed,
Nor for perseverance success is wanted."

(Note.—The General Assembly of Unitarian and Free Christian Churches is represented on the British Council of the World Council of Churches on condition that no assent to a theological formula is asked of it. Such assent has not been sought.—Ed.)

SOCIAL SERVICE SUPPLEMENT

THE RESPONSIBLE SOCIETY

(The following Introduction and article are contributed on behalf of the Social Service Department of the General Assembly of Unitarian and Free Christian Churches.)

INTRODUCTION

By Arthur Peacock

THE second Assembly of the World Council of Churches will be held at Northwestern University, Evanston, Illinois, during August 1954.

Its general theme will be "The Christian Hope" and in relation to this it is planned to consider six subsidiary subjects: Faith and Order, Evangelism, Social Questions, International Affairs, Inter-group Relations, and the Laity.

A series of introductory leaflets is being prepared to serve as a starting point for the pre-Assembly discussion on these topics by Christians everywhere.

The introductory leaflet on social questions treats with the theme of "The responsible society in a world perspective".

Its purpose is to suggest some of the political and economic problems that need to be considered if the Churches are to express their concern for the moral and spiritual welfare of mankind.

In nearly every country in the world to-day new economic and political relationships are needed to achieve social justice, stability and security.

Has the Church any positive guidance to offer in determining the pattern of economic and social development in the future?

What is the function of the Church in the midst of the conflicts between people and nations regarding the goals of economic life?

The Plan

The Social Service Department of the General Assembly is kept informed of these matters by reason of its membership of the British Council of Churches, Social Responsibility Department.

At a recent meeting the preliminary study papers were considered. It was felt a useful service would be rendered if a group of Unitarian ministers were invited to express their opinions on various aspects of the problems which the forthcoming Assembly will consider.

This supplement contains the results of their thinking.

The Rev. S. Spencer, B.A., Principal of Manchester College, Oxford, deals with "The function of the Church in contemporary society".

Next week the challenging problem of "Food and Population" will be dealt with by the Rev. Kenneth Twiss, M.A., minister of Chowbent Unitarian Chapel, Lancs.

The Rev. Wallace Tavener, of St. Mark's, Edinburgh, faces up to the social challenge of Communism.

Positive Christian Guidance

The Committee of the Social Service Department hopes these valuable contributions on this important matter will be discussed by groups in the local churches.

It may be helpful to mention that the Amsterdam Assembly of the World Council stated that "the responsible society" represented a goal for which the Churches in all lands should work. While it was an unfamiliar phrase, it was used because all the more familiar labels (democracy, the free society, etc.) have been spoiled by their use as propagandist slogans. "The Responsible Society" was defined as society "where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and to the people whose welfare is affected by it":

The responsible society was presented as the right way for Christians, in opposition to *laissez faire* Capitalism and totalitarian Communism.

The Assembly of the World Council, in making this statement on the responsible society, sought to give a warning against identifying Christianity with any given political or economic system. At the same time it pointed to the need for positive Christian guidance in dealing with political and economic problems, in order to support the growth of responsible action and the responsible exercise of power at all levels of society.

THE CHURCH AND SOCIETY

By Sidney Spencer

IT is the weakness of the Western world to-day, in face of the challenge which comes to it from the East, that its forces are deeply divided. The Western world has in common the acceptance of political democracy: with regard both to the underlying spiritual outlook and the pattern of social and economic development, it has no common mind. Among the Christian churches, which, with all their differences, share a common faith in the things of the spirit, there is a notable lack of clear and definite guidance on this latter issue.

It is sometimes said that it is not in fact any part of the function of the Church to offer to men such guidance. The view has grown up widely in the modern world that the Church should concern itself purely and simply with the inner life of the spirit. The task of the Church, it is said, is to save men's souls, to lead them to God, to bring them into union with Him, and so to enable them to fulfil the purpose of their being. The supreme need of man is to find the way of salvation. "What shall it profit a man if he gain the whole world and lose his own soul?" Whatever a man's social status, whatever the nature of the society to which he belongs, he can still (we are told) find his soul; he can still give himself in faith and love to God.

Now, it is undoubtedly the strength of the Christian gospel that it makes its appeal to all human beings irrespective of rank or wealth or sex, irrespective of the particular type of civilization or society in which their lot is cast. The message of Christianity is primarily a message of spiritual salvation. But spiritual salvation carries with it a way of life. In so far as a man gives himself in faith and love to God, he seeks to bring his whole life into conformity with the divine Will. And in that endeavour he becomes aware that he does not stand by himself. He sees in the world in which he lives conditions of life which are a challenge to his faith—want, social injustice, economic and international conflict. He knows that these things can only be put right by common effort, that they can only be remedied by the creation of a new and better order. It is therefore an essential aspect of his task as a

Christian man, consecrated to be the love of God, to seek to play his part in the realization of such an order. These considerations are elementary and fundamental. They dispose finally of the once widely prevalent view that it is possible to restrict the scope of religion and the Church to purely personal and private issues. Religion is the love of God; but the love of God by its very nature is all-embracing in its scope.

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What, then, is the social function of the Church? What kind of guidance can it offer to our Western society at the present juncture? Can it point us to any type of economic and social organization as the rightful or necessary pattern of a Christian society? It is no answer to these questions to say that as a matter of fact Christians are themselves divided on such issues—to say that in practice they give their support to differing lines of social policy. The question is, not what lines of policy or what measures of economic organization Christians do in fact support, but what is the direction of advance involved in fundamental Christian principles. Christians have often failed to realize the implications of their own essential faith. That is evident enough from the failure of the Church to bear effective witness to its own principles in face of evils like slavery or the unrestricted struggle for wealth of the early 19th century. To-day it is recognized that no society deserves the name of Christian which tolerates the degradation of personality involved in such things. If men by their deepest nature are sons of God, they are made for a life of freedom and fellowship.

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"Freedom in fellowship, and fellowship in freedom": these are the twin demands of what Emil Brunner has called "Christian community." How, then, can "Christian community" as so understood be expressed in terms of economic and social organization? It is sometimes contended that "Christian community" has been to a great extent actually achieved in the conditions of the Welfare State as we know it in this country—which represents a fusion of social responsibility and individual freedom. Certainly, there can be no doubt that the Welfare State in many ways embodies a great advance on previous conditions. Many wrongs and injustices have been overcome, while the evils of a Totalitarian regime have so far been avoided. Yet it is clear that the Welfare State as it exists to-day is transitional. In what direction are we to look for further development? Is State-control of economic life to be universalized? Is State-ownership of industrial resources to be applied in every department? There are some who maintain that that is the true expression of "Christian community." Christian community, it is said, means in practice universal collectivism—with the State as the sole owner of socially important property.

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In reality that is a dangerous simplification of the problem. Underlying it there is a false assumption. It is taken for granted that the State is the necessary organ of Christian community. It is true that State-intervention in the regulation of economic conditions has been a necessary means of overcoming exploitation and injustice. It has been necessary as a means of defending the weak against the strong. But it has been necessary only because society has to a great extent lost its organic character. We live to-day in a "mass-society." Organs of local and functional association like the village community and the industrial guilds, which played such an active part in the economic and social life of former times, have disappeared. And it is through such organs as these, in which the individual can play an effective part in living association with his fellows, that the conditions of a Christian community can best be realized. By its very nature the modern State is a centralized Leviathan. It has rightly intervened to remove injustice and defend the weak. But it is not an effective instrument for the positive realization of fellowship and freedom.

Fellowship and freedom can only be achieved through the growth of new social groupings in which men can play an active part in the determination of their own conditions and the common control of their own economic life. The way of progress does not lie in the increasing centralization of control and ownership in the hands of the State. It lies rather in the growth of organs of industrial self-government, self-managing and responsible—in the extension of a genuine partnership in industry to the workers, so that they may have a personal share in ownership and responsibility. It is evident that this principle may receive expression in a multiplicity of different forms. A Christian society will naturally seek to avoid a standardized uniformity of pattern. It will seek to develop variety and flexibility. It will endeavour to give the fullest play to individual and group enterprise in the pursuit of the common good.

A CRITIC'S NOTEBOOK

By E. W. Martin

THE serious and confirmed reader will probably value any book as a useful present if it is a distinguished work in its own class, and if it possesses some quality of permanence in itself. *Lord Acton*, by Gertrude Himmelfarb (Routledge and Kegan Paul, 21s.), is not a biography but a study in conscience and politics by an American scholar with a remarkable grasp of her subject.

Although acknowledged by all the scholars of his age as a great historian, this 19th century Catholic and Liberal was a failure in so far as achievement is concerned. He planned great works: a *History of Liberty* of which he left fragments; a history of the Popes and a universal history which he did not seriously begin. "It was Acton's tragic fate," says Miss Himmelfarb, "to become known only as the editor of *Cambridge Modern History*." This work was itself of importance, but the great historian undertook it to compensate for his failure to write his own massive history and in order to present his own ideas. In this also he failed.

What defeated Lord Acton was his own high standard. He wanted to embrace so much that it was beyond his strength to do so; and thus because he could not satisfy that inner demand for perfection, he did not fully employ his great talents. It is often the fate of the greatest men to fail in this way, but sometimes their failures, viewed in retrospect, seem greater than the half-successes of lesser men. In his time Acton was writing for posterity. He was a Catholic who warred against authoritarian tendencies in the Church, a Liberal who was as keen to defend individual rights as was John Stuart Mill. Bearing in mind the essential object of the writer which is to demonstrate Acton's intellectual and ethical evolution, this work is the most intelligent and the most faithful study of Lord Acton that has yet appeared.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Interregnum

SIR,—Would it not be better to educate the people in their language rather than try to reduce it to words of one syllable in alleged simplified spelling?

A little more English language and literature with derivations and a little less free activity in the schools would work wonders. "She do sing lovely" and "Have you finished with them cakes" are two examples of English as she is spoken heard recently in a café, from girls who probably had had the extra year at school—doing what?—Yours,

Liverpool. *Sylvia Cook.*

Ministers Welcomed

SIR,—May I please, through your columns, again remind readers of the suggestion made by Dr. Roger Ley, of Switzerland, at the Young People's International Conference last summer: that a valuable way of increasing understanding between ministers and young people is for them to live together in fellowship at such conferences. The national gatherings of the *Unitarian Young People's League* provide this very opportunity, the next one being

the U.Y.P.L. Annual Meetings at the Great Hucklow Homes, Derbyshire, on May 16 and 17. Over a hundred young people from many Unitarian Churches will be there, and a representative group of our ministers sharing their fellowship in a personal way would accomplish much of value. Interested ministers—or lay people—are most welcome to write to me for details. We do understand that for some the difficulties are very great, but we should be failing in our duty if we did not let our ministers know that they are wanted and welcome in our midst.

24a Montgomery Road, Sheffield, 7. — *J. Raymond Hodkinson, National Secretary, Unitarian Young People's League.*

Brighton—An Invitation to Visitors

SIR,—At a recent meeting of the Committee of this Church, it was decided that, after the evening service on the first Sunday of each month, there should be held a social half-hour when the members of the congregation could meet. Visitors will be welcomed. If members of any other Churches happen to be in Brighton at the beginning of any month during the holiday season, we shall be delighted to meet them at these gatherings. The first half-hour will be held on Easter Sunday, April 5.—Yours,

Christ Church (Unitarian), New Road, Brighton, 1. — *John Rowland. Lay Pastor-in-Charge.*

Academy Cinema—Oxford Street

Without any previous experience of film-making, Gian-Carlo Menotti, composer of that powerful opera *The Consul*, has made a film of his shorter opera *The Medium*. It is something to be proud of, for most film directors spend their lives making lesser films. *The Medium* is hardly entertainment in the usual sense, but neither was *The Consul* (and neither, for that matter, is *King Lear*), but too often perhaps, we expect serious art to be served as "entertainment."

The story is a simple one. During a seance at her home, the medium, who has tricked and cheated so many times, feels a hand clutching her throat, and since this is not a part of the "act," she is so terrified that she hurriedly breaks up the meeting. She tries to discover the truth from her two young accomplices, but finding no explanation she disintegrates and eventually commits murder. The scenario is chosen to perfection—the bizarre disorderliness of the room, the curtains and wires, trappings of the medium's craft—but above all, Marie Powers, as the medium, has the voice and carriage to impart the drama to the audience. The impact is stupendous.

B.L.

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NEWS REVIEW

Geneva Conference

The Secretariat of the International Association for Liberal Christianity and Religious Freedom (I.A.R.F.) announces that the commemoration of Servetus and Castellio now definitely will take place at a conference on Tolerance, to be held in Geneva, August 21-23 of this year.

The following speakers have been invited: Mr. Edouard Herriot, Mayor of Lyon, President of the French "Assemblée nationale," Prof. Léon-E. Halkin, of Leige, Dr. André Bouvier, of Geneva, and others.

Detailed information can be obtained at the Secretariat of the I.A.R.F., 32 Rioswstraat, THE HAGUE, Holland.

MIDLAND UNION of UNITARIAN and FREE CHRISTIAN CHURCHES

The annual meeting of the above Union took place at the Church of the Messiah, Birmingham, on Saturday, March 22, when there was a good representative attendance from the constituent churches. Mr. K. Gill Smith (Retiring President) presided in the early stages of the meeting. The annual report and accounts were presented. The report dealt with the events of the past year especially referring to the new constitution adopted early in the year which involved change in name from "The Midland Christian Union" to "The Midland Union of Unitarian and Free Christian Churches" and under which a Policy Committee was provided for to consist of a member of each constituent church with the three officers of the Union. The accounts showed a deficiency due, largely, to non-recurrent expenditure and the cost contributed to the circuit ministries at Walsall, West Bromwich and Tamworth, and the joint ministry at Moseley and Waverley Road, Birmingham. The adoption of the report and accounts was proposed from the Chair, seconded and carried. In moving the adoption, the President read a letter he had received from Mr. R. Mansell, of Shrewsbury, enclosing a cheque for £20 from himself, members of his family and a friend, towards the Ruth Nettlefold Fund, which was received with applause. Mr. Gill Smith endorsed Mr. Mansell's suggestion that the cheque might well form the nucleus for an appeal during this Coronation Year to raise a sum to bring the total of the Ruth Nettlefold Fund well over £3,000. Mr. Hugh Kenrick proposed a vote of thanks to the Retiring President and that the Rev. Harry Maguire, of Banbury, be elected President. This was carried unanimously and Mr. Maguire then assumed the Chair. The Hon. Secretary, the Rev. P. C. Whiteman and the Hon. Treasurer, Mr. C. H. Russon, were both re-elected and thanked for their past services. There was a ballot for the four lay representatives on the Executive resulting in the re-election of Mr. H. Kenrick and Mr. E. T. Worsley and the election of Mr. Hesford and Mr. Williams. The Vice-Presidents were all re-elected with the addition of Mr. K. Gill Smith, the Retiring President. There were two motions on the agenda seeking to alter the statement of objects as set down in the Constitution. The Hon. Treasurer, who is a solicitor, had taken the Counsel's opinion as to the ability of the Union to do this and advised that it could not be done without going to the Court or the Charity Commissioners involving delay and expense. After a lively discussion it was agreed to refer the matter to the Executive for consideration. A resolution in favour of setting up a Lay Preachers' Training Committee within the Union was carried by a majority after an amendment designed slightly to modify the original resolution had been defeated. Lastly, a resolution was carried deploring the proposals of the General Assembly to dispense with members appointed by the Sunday School Association, the Lay Preachers' Association, the Women's League and the Young People's League on its Council.

In the afternoon, service in the Church of the Messiah was conducted by the Minister, the Rev. Gordon Stuart, an impressive sermon being preached by Dr. Dorothy Tarrant, President of the G.A. Miss Tarrant referred to her father's connection with Birmingham. Later, at a tea-table conference, Dr. Tarrant opened a discussion on "Things New and Old."

NEWS FROM THE MIDLANDS

Church of the Messiah, Birmingham: Following the evening service on January 18, conducted by the Rev. Keith Treacher, an informal gathering was held to meet Mr. Treacher "who," writes the Rev. Gordon Stuart in the January calendar, "is doing valiant work in our churches at Tamworth, West Bromwich and Walsall." On Friday, January 23, friends from churches of other denominations were invited to a meeting when Mr. Stuart gave some account of the Unitarian faith and on Sunday, January 25, they attended evening service at the Church of the Messiah. The meeting and service were very successful the main theme being, "What think ye of Christ?" "It was clear," writes the minister in the February calendar, "that we have moved a long way both from the old orthodoxy and the old Unitarianism and in so moving . . . moved nearer to each other." On March 1, General Assembly Youth Sunday was observed by younger members taking part in the evening service, the sermon being preached by Dr. Henry Crosskey whose great-grandfather, Dr. W. H. Crosskey, was a "learned and much loved minister here."

Coseley: The January calendar records that the first "Men's Day" proved quite a worthy occasion and that members of the Men's Choir were gratified by the favourable comments made upon their choral contribution to the services. On February 1, after evening service, members adjourned to the schoolroom for half an hour of hymn singing. At the morning service each Sunday the minister receives the offertory and leads the congregation in a dedicatory prayer. This practice has now been extended to the evening service. On January 31 Mr. and Mrs. Oakley organized a choral and orchestral concert in the Wulfrun Hall, Wolverhampton, which, despite unfavourable weather, was a great success. Youth Sunday was duly observed on March 1.

Northampton: On January 25 the service was conducted by Mr. C. G. Peet, World Secretary of the International Order of Good Templars. This was a Youth Service and was attended by Air Training Corps members, Army Cadets and other youth organizations. The pulpit continues to be filled by supplies which now include students from Manchester College, Oxford. The calendar for January and February records the raising by a Sale of Work in November of £100 for the Church.

At **West Bromwich** the minister arranged a visit to the Liberal Jewish Synagogue at Birmingham on January 30.

The **Stourbridge** congregation are thinking of putting their schools into good repair as their way of marking this Coronation Year.

Kidderminster: This congregation records many activities for old and young alike. Early in the year, Mr. Harry Winbury, who is in the neighbourhood of 90, returned from a twelve months' visit to Australia and New Zealand and on February 9 gave some account of his travels to the Men's League. A Scholars' Service was held on February 15 when the collection amounted to £3 10s. 8d. and was in aid of the new Children's Holiday Home at Great Hucklow. March 15 was observed as Mothering Sunday.

Evesham: Weather conditions and illness have rather reduced congregations during the first quarter of the present year and it has not always been easy to supply the pulpit for the evening service, the minister being also in charge of the Gloucester congregation. The Evesham congregation owe a particularly deep debt of gratitude to Mrs. Nightingale who has conducted the evening service on many occasions. The Women's League continues to be active and has had a number of interesting meetings.

Leeds District: Women's League: The annual meeting of the Leeds District Women's League was held at Mill Hill, Leeds, on Saturday, March 7, with a moderate attendance. The usual business meeting opened the proceedings with all officers being re-elected.

A short service followed, conducted by the National Secretary, Miss Stevenson. After an excellent tea, provided by the Leeds members, Miss Stevenson spoke on the work of the Consultative Committee (of which she is the Unitarian Representative), the £1,000 Memorial Fund and the Remembrance Book.

This concluded a most instructive and enjoyable meeting.

Macclesfield: The chapel clock, probably as old as the chapel (built in 1690), and first mentioned in the chapel records in 1755, has been found again. Several layers of paint and a Victorian dial have been removed, and the face repainted in colours and gold to the original pattern, just visible on the surface of the wood. The clock now hangs on the gallery front, and strikes once at each hour. The work has been done by the minister and two friends of the chapel, one an Anglican sidesman.

Edward Ernest Wrigley, M.A.

We regret to announce the death on March 25 at the age of 60 of the Rev. Edward Ernest Wrigley, of Dean Row and Styal.

Edward Wrigley was born and reared in a Unitarian parsonage. From school he went into industry. The experience of life he gained then set him thinking of the ministry. So, in 1912, he entered Birmingham University. Graduating in 1915 he proceeded to Manchester College, Oxford. The First World War was then causing much mental and spiritual distress to countless young men. Edward Wrigley was one of these. Land service interrupted his theological course. When hostilities ended he was back at college and, in 1919, became assistant to the Rev. J. C. Ballantyne at the Liverpool Domestic Mission. Edward Wrigley found the post-war world very different from the world of his boyhood and began to wonder whether the ministry was a proper field of work. Hence, 1921 saw him again upon the land for which he had a deep love. Happily during this second period of land service he became definitely convinced of the value of the ministry of religion. In 1922-23 he was again assisting Mr. Ballantyne. Later ministeries were:—Stalybridge, 1923-27; Moss Side, Manchester, 1927-32; Denton, 1932-37. Once more Liverpool pulled. In 1937 he accepted the full charge of the Liverpool Domestic Mission. He remained there right through the period of the Second World War when not only Liverpool buildings, but her people too suffered so terribly through enemy action. He left Liverpool finally in 1944 when his ministry at Dean Row and Styal commenced.

No pastor has been more devoted to his flocks. None has worked harder for the denomination. No minister has done more for the welfare of his ministerial brethren. His death has left the Ministerial Fellowship without a Secretary. Edward Wrigley was completely lacking in ostentation. He was no place seeker. He possessed a delightful sense of humour. He was eminently wise. The work he found to do, and there was an abundance of it, he believed God had given him.

Our people have lost a beloved minister. Our ministers have lost a beloved brother.

The Rev. A. W. Vallance conducted the funeral service on March 28 at Dean Row and the Rev. H. V. Holt officiated afterwards at the crematorium.

E.W.H.

UNION FOR SOCIAL SERVICE

Annual Meeting

ESSEX CHURCH, PALACE GARDENS TERRACE, W.8.

Tuesday, 21st April, 1953

Business: 5 p.m. - 5.15 p.m.

Speaker, 5.15 p.m.:

EDWARD CARPENTER, M.A., B.D., Ph.D.

(*Canon of Westminster*).

Subject: "TOWARDS A CHRISTIAN SOCIOLOGY."

ROSSLYN HILL CHAPEL

HAMPSTEAD

The Service of Induction of the REV. DONALD P. MAW, M.A., B.D., as Minister of Rosslyn Hill Chapel, will be held on Wednesday, April 8, at 7.30 p.m.

The Service will be conducted by the Rev. Wilfred Waddington, B.A., B.D., the Charge to the Minister will be given by the Rev. Dr. Mortimer Rowe, and that to the congregation by the Rev. John Kielty.

Friends who come from a distance or straight from work will find tea and sandwiches in Rosslyn Hall from 6.30 p.m.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL

INDUCTION of Rev. DONALD P. MAW, M.A., B.D.

by

Rev. J. P. Chalk, Rev. W. Waddington, Rev. E. G. Lee

on SATURDAY, 11th APRIL at 3 p.m.

WELCOME MEETING

Dr. Dorothy Tarrant, *President, G.A.*, in the Chair

You are cordially invited *Tea at 4 o'clock*

BUILDERS OF THE KINGDOM

a new pamphlet by

ARTHUR PEACOCK

It tells the story of Christian Social Service; outlines its general attitude and suggests practical work for now.

Price 4d.

From: UNION FOR SOCIAL SERVICE, 55 ELLERTON ROAD, LONDON, S.W.18.

Death

WRIGLEY—On March 25, 1953 (suddenly) at his home 8 Buckingham Road, Wilmslow, Cheshire, Rev. Edward Ernest Wrigley, M.A., Minister of Dean Row and Styal Chapels. The dear husband of Jessie Elizabeth and devoted father of Rachel, Tony and Nick.

Change of Address

From April 1, the Rev. L. S. PRESTON, "Deep Spinney," Shaftesbury Road, Rustington, Sussex.

Holiday Accommodation

"FINEST SPRING CLEANING . . . ." Write now for Town/Normanhurst informative brochures for May vacancies (fully booked until then). 5/6½ gns., including "extras" (gratuities, early tea, heated bedroom). Meat or Vegetarian. Twin beds; Slumberlands. NORMANHURST PRIVATE HOTEL, Sea-front, St. Leonards, Sussex. Used by Unitarians, also members Toc H, W.V.S., Rotary. Also booking for summer 6/8 gns.; opposite boating, fishing, own beach tent.

Holidays Abroad

Unitarian Holiday Parties to LUGANO May 20 - 30, to LAKE LUCERNE July 14 - 24 and August 11 - 21. Write Rev. G. Parkinson, 32 Windsor Road, Doncaster.

Miscellaneous

Pastoral Psychology postal study course. Twelve papers embodying a simple practical technique for self-revelation leading to understanding intimate and social human problems. Papers posted at fortnightly intervals: inclusive fee Two Guineas. Available from:—D. Linton-Wood, Ph.D., 85a Abingdon Road, W.8.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 5, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, ——
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. EDGAR W. HILL
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath 6.30, Mr. J. H. EVANS
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11, Mr. G. ATKINS, 6.30, Mr. A. STOKES
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Hallwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Rev. W. LONG, 6.30 Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The Weir Grove Unitarian Church, 11, Mr. S. R. BUTLER, 6.30, Rev HELEN PHILLIPS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JAMES NICHOLSON
CHESTERFIELD, Elder Yard Church, 10.45, 2.30 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIDY
CORLEY, Stoke., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, First Sunday in the month)
DEAN ROW, 10.45, ——, STYAL, 6.30, ——
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL
DERBY, Friar Gate Unitarian Chapel, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. C. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. L. J. HINES
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Chapel, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENHIGH HILTON, 6.30, Mrs. MURIEL HILTON
HEYWOOD, Great Meeting, Bamford Lane, 11 and 6, Rev. L. CHANDLER
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 10.30, Rev. DUDLEY RICHARDS
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEVER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROW
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30, and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEYCHWORTH, Vicarage Hill, Garden Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. ARTHUR PEACOCK
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Renshaw Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MORREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Tuebrook, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. F. SUMNER PIKE
LONDON, Ball Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Stockbridge Mission and Stansfeld Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Bolotna, Ellis Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. BALLANTYNE
LONDON, Fetter Gate, Upper Lane, 6.30, Mr. J. J. GIBBINS
LONDON, Golders Green, Moss Lane, 11 and 6.30, Rev. JOHN CRAFT
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Rev. D. P. GREEN
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MONTAGUE ROSE
LONDON, Highgate Hill Unitarian Church, 11, Rev. JOHN KELLY
LONDON, Ilford High Road, 6.30, Rev. E. G. LEE
LONDON, Islington Unitarian Church, Upper Street, Pentton Hall, 7, Rev. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. VICTOR FOX 7.15, Junior Church
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. R. W. SORENSEN 6.30, Rev. D. P. GREEN
LONDON, Leytonstone, Lea Bridge Road, Wanstead Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DURRELL
LONDON, Richmond Free Church, Quadrant Road, 11, Rev. G. E. HALE 6.30, ——
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. F. HANKINSON
LONDON, Wandsworth, Unitarian Church, East Hill, 11, Dr. D. TARRANT 6.30, Mr. W. NEEVE
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. C. J. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. H. CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENHIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45, Mrs. MURIEL SMITH 6.30, Mr. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, STUDENT, Unitarian College, Manchester
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, ——
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 11, Rev. LAURIE TOSELAND
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30 Rev. H. A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS
RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BURR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, ——
SALE, Atkinson Road, 11, STUDENT, Unitarian College, Manchester
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS 6.30, Mr. M. B. ATKINSON
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, ——
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, ——
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSALIND LEE
SWANSEA, Pennid Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VEREY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
TEIGNMOUTH, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRY
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. M. JOHNSTON
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEARDEN
WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the month) Rev. ARTHUR PEACOCK
WEST BROMWICH, Lodge Road, 6.30, Rev. K. C. TREACHER
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m., Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANGUS CAMPBELL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11 Rev. JOHN A. CRAIG
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic Rev. P. M. PETURSSON

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnnelby Road, 11 and 7, Rev. E. H. MORTON
WELLINGTON, Unitarian Free Ch., Tidall's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. Mathews C. Rankin

The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

(Commemorating the Twenty-Fifth Anniversary of the Assembly)

Conway Hall, London
(except where otherwise stated)

London: Tuesday, April 21 to Friday, April 24

Outline of Chief Events

TUESDAY, APRIL 21

2.30 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).
4.30 p.m. INFORMAL RECEPTION (Essex Church).
7.0 p.m. ANNIVERSARY SERVICE.
Preacher: Rev. A. L. Agnew, B.A., D.D., O.B.E. (Essex Church).

WEDNESDAY, APRIL 22

10.0 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.
7.30 p.m. CONVERSAZIONE (Stern Hall, Seymour Place, W.1).

THURSDAY, APRIL 23

10.0 a.m. COMMUNION SERVICE.
Preacher: Rev. P. C. Whiteman, B.A. (Gordon Square).
11.15 a.m. ESSEX HALL LECTURE. "THE SOCIAL FUNCTION OF A UNIVERSITY."
Speaker: Sir Hector Hetherington, Principal of Glasgow University.
2.0 p.m. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Ministers' Meetings).
7.0 p.m. PUBLIC MEETING. "25TH ANNIVERSARY FORUM" — "THE PAST, PRESENT AND FUTURE OF THE GENERAL ASSEMBLY."
Chairman: The President, Rev. H. Crabtree.
Panel: Dr. S. J. Kennett.
Rev. Barbara Thomas.
Rev. D. E. Richards, B.A., B.D.
Questioners: Rev. K. Treacher.
Miss Madeline Edwards.

FRIDAY, APRIL 24

10.0 a.m. CONFERENCE ON INTERNATIONAL AFFAIRS.
Chairman: Miss M. Stevenson.
Speakers: Professor Dexter Perkins, Moderator of the American Unitarian Association. "Liberalism in America."
Rev. K. Twinn, M.A. "Liberalism in Europe."
Rev. H. L. Short, M.A. "In Commemoration of Castellio and Servetus."
12 noon CLOSING ADDRESS. "FORWARD IN FELLOWSHIP."
Rev. Denbigh Hilton.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing, with the name of the Seconder.

Council Resolution

"That Clause 9 of the Constitution be amended to read as follows:—

Constitution of the Council.

The Council shall consist of not more than 48 members selected as follows:—

21 Members (namely 14 lay and 7 ministerial) to be elected triennially by the Assembly at their Annual Meeting in accordance with By-Laws to be made as hereinafter provided.
1 Member each to be appointed by not more than sixteen such Representative Associations covering Great Britain as may be approved from time to time by the Assembly on the recommendation of the Council. A Representative Association may for the purposes of this Rule consist of more than one Association.
1 Member to be appointed by the Non-subscribing Presbyterian Church of Ireland.
1 Member to be appointed by the Governing Body of the Presbyterian College, Carmarthen.
1 Member to be appointed by the Governing Body of Manchester College, Oxford.
1 Member to be appointed by the Governing Body of the Unitarian College, Manchester.
3 Members to be co-opted triennially by the Council.
4 Honorary Officers.

The Council shall be deemed complete and duly constituted, pending the election or appointment of members by the bodies or persons entitled to elect or appoint members, provided that at least 21 members have been elected to the Council. Members elected or appointed by any bodies or persons shall be elected or appointed for three years, or until their successors have been elected or appointed.

and further, that Clause 3(d) be amended by deletion of the words: 'on any matters, except the election of their Representatives on the Council'."

N.B.—The Constitution will be found on pages 16-18 of the Year Book.

Swansea Unitarian Church Resolution

Suffering of Animals:—"That this Annual Meeting of the General Assembly of Unitarian and Free Christian Churches desires to record its conviction that all sports which cause unnecessary suffering to animals should be condemned.

And, that while it does not express an opinion on the issue of vivisection it does assert that such experiments should be undertaken only when no other cause is open; that in all cases the least possible suffering should be inflicted on the animals concerned; and that the number of Government inspectors should be increased in some proportion to the increase in the number of experiments since the passing of the 'Cruelty to Animals Act' in 1876."

Moved by the Rev. Basil Viney,
Seconded by Miss Edna Sturdy.

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